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My conception of the poem is roughly indicated in the following version, where I read, of course,  $\check{\omega}\phi\epsilon\lambda\epsilon\varsigma$  and  $\tau\hat{\gamma}\delta\epsilon$ :

Ah! would Geraneia thy mist-veiled foreland  
 Far from the cruel Scironian main  
 Looked out on the desolate steppes of the Norland  
 Where Tanais rolls through the Scythian plain,  
 Not here where Meluriad's rock is lifting  
 Its snow-strewn glens o'er the ruthless wave  
 Where *his* cold body is tossed and drifting  
 While we make moan at an empty grave.

The reading  $\tau\hat{\gamma}\delta\epsilon$  and my free interpretation of it by "we" are justified I think by Callimachus'  $\pi\alpha\rho\rho\chi\acute{\omega}\mu\epsilon\theta\alpha$  and several epigrams of the anthology in which kinsmen or friends or passers-by look with grief or sympathy on the empty grave. Cf. *Anth. Pal.* vii. 652; vii. 497, etc. In most, I think all, of such cases the deictically indicated cenotaph is the center of reference of the poem.

It is impossible to abbreviate further the closely reasoned argument for the existence of three poets claiming the name Stesichorus, or the discussion of their dates and relations to the extant fragments. Wilamowitz no longer shares the view that Stesichorus strongly influenced the development of the heroic legends before Simonides and Pindar. His conclusion seems to be "ignoramus" though not necessarily "ignorabimus." We must pass over the interesting and instructive interpretation of Pindar's Abdera paean, and Solon's Elegy *ein ēavtrōv*. The studies entitled "Mimnermos und Properz," and "Horaz und die griechischen Lyriker" are reprints. Although Professor Wilamowitz disclaims the intention of editing the Greek lyric poets, he has in fact in this volume edited, translated, and interpreted no inconsiderable portion of their text in a fashion which it will not be easy for any future editor to better.

PAUL SHOREY

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*Grundzüge und Chrestomathie der Papyruskunde.* Von L. MITTEIS und U. WILCKEN. 4 Teile. Leipzig-Berlin: Teubner, 1912. M. 40.

It might occur to the busy reviewer that this, the first work to do for the non-literary papyri what Dittenberger's *Sylloge* did for the Greek inscriptions, has two parts, one historical and the other legal, largely because of the accident that of its editors one is primarily a historian and the other primarily a jurist. This initial impression might then be confirmed by the publisher's announcement that each part, and, indeed, each half of each part, is complete in itself and may be purchased separately. The idea of having to do with two chrestomathies and not with one might further seem to the hasty critic a nuisance: he might regret not to find the legal documents distributed under

their proper historical captions, and the work reduced by the omission of duplicates or enriched by wise substitutions. He would, however, be in error if he persisted in this prejudgment. For while all the documents in the two volumes have some historical interest and some of the most valuable historical records, like the famous edict of Caracalla of 212 A.D., appear only in the *juristischer Teil*, so considerable a group of the texts selected, and, indeed, so large a mass of all the papyri thus far discovered, are intelligible only when construed in terms of law and procedure that their segregation is anything but accidental or undesirable. We ought, in any case, to rejoice that the first aids to the interpretation of papyri—the so-called *Grundzüge*—are twofold, substantial and formal, and that it has been found possible to combine in a single work the rich experience of a historian and a jurist, both of whom are not textbook-makers, but second to none in the department of papyri-studies which they respectively represent. After the English dioscuri, Grenfell and Hunt, there are no names more renowned in the brief annals of papyrology than Wilcken and Mitteis.

The student of private law will be able to do his work, if he wishes, with the second part of the chrestomathy alone. The historian fares less well, since he must go outside the volume apportioned to him for many of his most significant documents. Neither of them can dispense with either part of the *Grundzüge*, since the study of the papyri, with whatever end it may be undertaken, cannot be prosecuted to advantage without the explanations presented in the two parts. These two volumes are a golden bough to the explorer of what has hitherto been a particularly gloomy inferno. They transform spirits chattering in an exasperatingly familiar yet incomprehensible jargon into rulers with formulae, clerks with schedules, scribes with abbreviations, priests with rituals, peasants with solecisms, and others with intelligible idiosyncracies. We are taught by these books to converse readily with the shades of men that once lived in a strange but real world.

Hitherto the only possible approach to the papyri has been through the commentaries to the successive publications of texts. These, as is well known, are mainly the work of a small number of experts. The circle for which they are intended is a small one and of late its members have been much overworked. The future of papyri-studies depends upon the getting of new recruits, for whose instruction, however, the commentaries are altogether unsuitable. It does high credit to the organizing talent of Ulrich Wilcken that he created first a central organ for specialists in his *Archiv für Papyrusforschung* and now (with his colleague Mitteis) a course of study for beginners.

The entire work is opened by the introduction to Wilcken's part of the *Grundzüge*, on bibliography, script, language, chronology, money, metrology, and like matters. Then four horizontal periods are distinguished—the Ptolemaic, Roman, Byzantine, and Arabic—and briefly characterized in a general historical sketch—the first chapter of Wilcken's *Grundzüge*. This

is illustrated by the first chapter of his chrestomathy. Thereafter follow both in chrestomathy and *Grundzüge* eleven further chapters: ii, "Religion and Worship"; iii, "Education"; iv, "Financial Administration"; v, "Taxation"; vi, "Industry and Commerce"; vii, "Agriculture"; viii, "Socage and Liturgies"; ix, "Commissariat and Requisitions"; x, "Postal and Transport System"; xi, "Army and Police"; xii, "Aus dem Volksleben." In each case the topics are treated and the accompanying texts arranged chronologically, the four great periods being distinguished so far as possible. Mitteis' method is similar, the twelve chapters of his *Grundzüge* and chrestomathy being entitled: i, "Prozessrecht der Ptolemäerzeit"; ii, "Römischer Kognitionsprozess"; iii, "Die Urkunde"; iv, "Das Grundbuch"; v, "Schuldverschreibungen und Pfandrecht"; vi, "Kauf"; vii, "Grundstückspacht"; viii, "Eherecht"; ix, "Erbrecht"; x, "Vormundschaft"; xi, "Verschiedene Rechtsgeschäfte"; xii, "Gesetze."

These divisions are natural and helpful, though, on occasion, a single document, notably the *prostigmata* of Euergetes II of the year 118 B.C., is divided not only between the two chrestomathies, but also among several chapters in each. In any case this particular papyrus could not be printed in its entirety in a chrestomathy. Hence, whoever wishes to have it all together must inevitably consult the *Tebtunis Papyri*. The work under review is not a substitute for the monumental publications but a guide to their proper use.

The *Grundzüge* aims at more than this, however. The authors have endeavored to put in concise form the net yield of papyri-studies to the historical sciences, of which, as Wilcken properly insists, papyrology is simply a handmaid. And in this aim they have succeeded so admirably that all specialists are bound henceforth to make it fundamental for their work. Nowhere else can one find the conclusions and problems arising out of the papyri stated so clearly and at the same time so cautiously. On almost every page of Wilcken's *Grundzüge* suggestions occur for hopeful investigations.

I have found it impossible to test the accuracy of the authors' work as editors in more than a few instances. There, however, the results were quite satisfactory. The text seems surprisingly free from errors of printing and transcription, and it is conservative in matters of conjecture and restoration. It is generally offensive to the eye, but that is because of the multitude of brackets with which papyrology operates. Wilcken and Mitteis have no special responsibility for the fact that a page of their chrestomathy looks like the page of an algebra. A glance at Capps's *Four Plays of Menander* shows how they might have helped to eradicate a bad custom.

The introductions to the texts, of which there are in all 822, 382 being legal, are generally brief but ample. They consist of a significant title, a complete bibliography, and just enough narrative to explain the situation presupposed by the document. The footnotes, on the other hand, are few,

and, as a six months' trial has convinced me, insufficient for novices. Even in the publications of Grenfell and Hunt, which are intended for scholars, more corrections of misspelled words and misused cases, tenses, forms, and pronouns are given than in this chrestomathy for beginners. The footnotes supplied by Wilcken and Mitteis are good, but there should be more of them.

It may be taken for granted that all who have a professional reason for knowing the papyri—I mean the historian, philologist, theologue, and jurist—will henceforth make the acquaintance of their subject through this work. It deserves, however, a wider public. The lover of Greek literature is less happily situated than the lover of Greek art. He has nothing by which to control his appreciation of his masterpieces comparable with the vase-paintings, tombstones, gems, terra cottas, frescoes, and *graffiti* which relieve the works of Pheidias and Praxiteles from their splendid isolation. The papyri bring him nearer to the natural mode of expression of the generality of Greeks than any other extant writings. They are at the same time the most intimate revelation we possess of the common acts and thoughts of men who, though resident in a foreign land among an alien people and themselves oftentimes *metis*, are yet near enough to the ancient Greeks to make those teachers of the classics who ignore their ways and ideas do so at their own peril. The time is past when the ancient world lays its rich stores of human experience before all men of cultivation. But such of them as can still read Greek will find many things in this collection of petitions, letters, court records, marriage contracts, wills, official reports, and odds and ends to chuckle over, to wonder at, and to move them to pity and reflection.

W. S. FERGUSON

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*Les institutions militaires de l'Égypte sous les Lagides.* Par JEAN LESQUIER. Paris: Leroux, 1911. Pp. xviii+381.

The preface of this book is dated in October, 1908, the *addendum* in December, 1909, and the title-page in 1911. An interval of two or three years between the printing and the publication of a book exposes an author to serious risk, especially in a rapidly advancing subject like papyri studies. In this case, for example, M. Lesquier has been unable to use Rostowzew's epoch-making *Studien zur Geschichte des römischen Kolonates*, notwithstanding that it deals very closely with his theme and was issued in 1910. In another respect, too, the author rests at a disadvantage when compared with his critics: he was unable to use the *Grundzüge* of Wilcken and Mitteis, which was printed in July–August, 1911. We hasten to add, however, that his general position is strengthened rather than weakened by the unseen work of his distinguished German contemporaries.

The need of a treatise like *Les institutions militaires de l'Égypte sous les Lagides* is best proven by the reluctance with which Wilcken in his *Grundzüge* attacks the subject without it. "Nur ungern," he says, p. 382,